

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## SCOTTISH MISSIONARY SOCIETY.

This Society has missionaries in foreign countries at five different stations. Its conductors have also determined to establish a Mission at Bombay, to which place four missionaries are to be sent, one of them a person who has resided for several years in India, and is familiar with the habits of the natives. This Society has a Missionary Seminary under the care of the Rev. Dr. Brown. Professors of service from five missionary students were made the last year and accepted. Four of their missionary stations were visited by two distinguished agents of the British and Foreign Bible Society.

Drs. Paterson and Henderson have been, for many months past, engaged in an extensive tour through Tartary and Persia. In the course of this journey, they visited Astrachan, Karass, the Crimea, and Nazran; and, agreeably to the request of the Committee, examined minutely and carefully into the circumstances and prospects of these different Missionary Stations. The Society is deeply indebted to them, for the time and attention which they have bestowed on this important work—for the valuable suggestions and the fatherly advice and direction which they afforded to the Missionaries—and for the minute information which they have forwarded to the Committee, respecting the circumstances of the different Stations. The Committee are happy to be able to state, that this report is, on the whole, highly gratifying.

We shall quote the remarks extracted in the Report from the communications of these Gentlemen.

### Astrachan.

We are quite delighted with the Missionary Family at Astrachan. Their regularity in attending to their respective duties, the love and unity which reigns among them, pleased us much. The Mission House is a fine building, and certainly worth much more than was paid for it. The situation is good, and it possesses many conveniences.

In speaking of your Missionaries, we must begin with Mr. Mitchell. He acts the part of landlord for the whole establishment, transacts all secular business, and is highly respected by the Russian Authorities. This, with the printing-office, keeps him completely occupied; and leaves him no time for doing other Missionary work, even if he had such a knowledge of the lan-

guage as would qualify him for it. The Russ he speaks pretty well.

Mr. Dickson is very weak and sickly, and is never likely to regain his health and strength. He is in his element among his books, which he pores over day and night. He has a very good knowledge both of the Tartar and Turkish; and is well qualified, in other respects, as a Translator of the Scriptures. He speaks the language fluently, and commands the respect and attention of the Natives when he can get them collected around him; but neither his health nor his time permits him to do much in this way. The work of translation is his department; and if he be the instrument of giving the Tartars the whole of the Divine Records in their own tongue, he will have accomplished a great and good work. We are of opinion, that although he may go out to visit the villages once or twice a week, he ought not to have his mind diverted from his proper work, especially as his health is so precarious; and were he to be called from this earthly scene before the translation is finished, it will not be easy to find another so well qualified for the work.

Mr. Glen is pastor, schoolmaster, itinerant preacher, &c. He is a good Persic Scholar, and can speak it with tolerable ease. He is now labouring hard to acquire such a knowledge of the Turkish and Tartar, as shall enable him to speak to the people without an interpreter; and were his time not so much occupied with other things, he would soon attain his object.

Indeed, as to your three Missionaries at Astrachan, we know not which of them to esteem the most; their talents are very different, but all highly useful and necessary for this Station.

The ladies also deserve all praise: pious, modest, prudent, and attentive to their families, they do honour to the Mission.

As to the Young Folks, we had every reason to be pleased with them. James Mitchell is a fine boy, an excellent Scholar, and has a good knowledge of the Persic: he also knows Tartar and Russ well. John is not much behind his brother; and if the Lord be pleased to confer his grace upon them, they will both make excellent Missionaries. Mr. Dickson has very fine children: the two eldest girls are very good scholars, and may soon be useful in the Mis-

sion. The younger children at school, including Mr. Glen's four sons and Mr. Galloway's boy and girl, are going on very well : we were perfectly delighted to hear the little things reading and translating in different languages, and in seeing how well they wrote English, Russ, and Persic. Every attention is also paid to their religious instruction, and the elder children have certainly a very good acquaintance with the Scriptures. Indeed, of all things at Astrachan, the School pleased us most ; and our greatest hope in regard to the Mission arises from it. We cannot but notice Miss Scott, in connexion with the School, as the progress which the young folks have made is, in a great measure, to be ascribed to the pains and care with which she watches over them. Her element is the school-room ; and she loves the children, and the children love her.

#### Karass.

Karass, as a Station, has certainly not that importance which it had when the Mission was first established ; but we think it sufficiently important to deserve the vigorous support of the Society. Scarcely a day passes, on which the Missionaries have not visits from the Natives to whom they have an opportunity of preaching the Gospel ; and there are several villages in the immediate neighbourhood, which can easily be visited two or three times a week.

Mr. Jack has made some considerable progress in the languages ; he speaks a little Russ and German, and can converse with some ease in the Tartar : to this last he is to direct all his attention during the present winter, that he may be able to commence his active labours among the Natives in the spring : with a little more experience, we have every reason to think that he will make an excellent Missionary. Mr. Galloway is a pious and sensible man, and preaches in Tartar quite fluently : every moment of his time ought to be devoted to Missionary work ; we saw much of him, as he accompanied us as far as Kasbuh, and were much pleased with him. Mr. Paterson is a sensible and good man ; has a good knowledge of the Tartar, Russ, and German ; understands the business of the Colony completely ; and, with the good management of his wife, adds not a little to its respectability in the eyes of strangers who visit it.

#### Crimea.

Your Missionaries in the Crimea will, doubtless, have informed you, that we spent some days with them at Baktcheserai, and afterwards made the tour of the south

coast with them ; which gave us an opportunity of seeing more of our friends, than we otherwise could have enjoyed. The days which we spent in the company of these excellent men, were the happiest that we spent during the whole of this long journey.

We were much pleased with Dr. Ross. His unfeigned piety, missionary zeal, prudence and suavity of manners, endeared him to us, and must endear him to all with whom he has any thing to do. The knowledge which he has acquired of the different languages, bears ample testimony to his diligence since he came to Russia. He speaks the Russ better than any of your Missionaries whom we have yet met ; and, with a little more exercise, he will be able to transact business in it with ease. His knowledge of the German is respectable, considering the little time he has been able to devote to it. The Tartar he speaks with considerable fluency ; and as the whole of his time will be devoted to the Turkish during his residence at Astrachan this winter, we have no doubt that he will have a good knowledge of it by the time that he returns to the Crimea.

The favourable opinion which we had formed of Mr. Carruthers' missionary qualifications, during his residence in Petersburgh, was much heightened by what we saw of him in the Crimea. We found him busy in acquiring, along with his brethren, a knowledge of the pure Turkish, which is spoken at Baktcheserai, in order to qualify himself for the work to which he is called. The proficiency which he has already made is very considerable.

On the whole, we are fully persuaded that you could not have chosen two men better qualified for superintending the affairs of the proposed Institution.

#### Nazran.

In Vladikavkaz, we met with our dear friend, Mr. Blyth ; and went with him to his Station at Nazran. He is truly an excellent Missionary ; and if the Lord spare his valuable life, we may expect great things from him. He has completely gained the confidence of the people, and they already begin to look upon him as a father and a friend. We were much pleased to find that he has a warm affection for them, and is perfectly satisfied that the Lord has called him to labour among them. He is labouring hard at their language, and can make himself understood by them on various subjects tolerably well. They are a fine race of people, extremely clever ; and, having no religious system, we may rea-

sonably hope, that, as soon as he is able to speak to them on religious subjects with some degree of fluency, they will not be averse to listen to his instructions.

### CALCUTTA.

#### *Extract from a Quarterly Letter from the Junior Brethren, dated Oct. 12, 1821.*

The Harmony of the Gospels (by Mr. Yates) in Bengalee, is now very nearly completed, five parts out of six having been already published, and part of the sixth having been printed. The first two numbers are entirely exhausted, having been used as reading books in many Bengalee schools, besides being distributed as tracts after preaching in various parts of Bengal. It is probable that we may shortly reprint this work complete in one volume, as an acceptable present to enquirers and native Christians.

We have lately printed, at the expense of a Hindoo gentleman, an English translation of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry. It was originally written in Bengalee by a native of considerable talent, and was translated by brother Schmid, a missionary of the Church of England Society. The author, we regret to say, is since dead, but, we trust, his work will long continue to be useful by exciting doubts in the minds of his countrymen, as to the truth of their present system, and thus preparing them to consider, with less prejudice, the superior pretensions of the gospel.

The circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called the Brahmuncial Magazine, or the Brahmun and Missionary, two numbers have been published, and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation, to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

As it regards the printing department, a great number and variety of works have issued from the press since the date of the

abstract in your report for 1821. During the two years which have elapsed since that was drawn up, we have printed as follows:

Religious tracts, in Bengalee, Hindoo-stanee, Hinduwee, and Sun-scrit,	23,600
School books, in English, Bengalee, Sun-scrit, or Hinduwee,	29,350
Religious or literary works, Reports of benevolent societies, &c. in English,	14,600
	67,550.

Besides these, we have printed editions of some considerable works, such as brother Yates's Sun-scrit Grammar, Vocabulary, and Reader; Murray and Carpenter's Spelling Books, and Williams' Preceptor's Assistant; Doddridge's Rise and Progress; brother Lawson's Missionary Hymn Book, &c.

All these, as they tend to render more easy the attainment of Oriental literature, or to afford facilities for the good education, or growth in religion, of those around us, have a more or less direct bearing upon our Missionary exertions.

We are now comfortably settled in our new chapel, encumbered but with a trifling debt, and our regular congregation appears gradually on the increase. We have lately received several additions to our church, and have reason to be thankful, amidst some severe trials we have lately had to sustain, for the spirituality, unanimity, and zeal which we observe amongst its members.

In exertions now making for the promotion of knowledge and morality by other societies than those professedly Missionary we cannot but rejoice. Amongst these institutions the School-book Society is entitled to the highest rank. This Society alone has, during the last four years, paid for the printing of no less than one hundred and twenty-seven thousand school books, in various languages, (two-thirds of which, probably, have been distributed,) all excluding idolatry, communicating useful knowledge, and enforcing moral principles. The direct intellectual and moral influence which the distribution of so many works must produce on the minds of those who read them, independent of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the school books published and distributed by other associations, with the large number of

scripture and religious tracts issued by Bible and Missionary associations, we cannot doubt that He, who seldom allows any means agreeable to his will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many ; the discovery of which at a future period, shall excite the grateful thanksgiving of his servants.

### THE GYPSIES.

(Continued from page 421.)

We now proceed to part II. ‘Early in the spring of the present year,’ says the Reverend Narrator, ‘I went to spend a week with some dear friends in the same part of the country, where before I had met with the group of Gypsies mentioned in my last narrative.

‘The day after my arrival, I rode over to call on my friend, the Secretary of the Bible Association, already referred to in my narrative.

When I had proceeded about half way, turning my head, I observed on my right hand, in a lane leading from S—w Wood to a hamlet, a Gypsy encampment. The waste-ground was occupied with tents and packages, their horses and their asses feeding by the side, while a fire, from collected broken branches, ever and anon sent forth in many circling columns, the fumid exhalation, and filled the air with its woody odour.

‘Instantly I turned my horse, and rode up to reconnoitre the camp. Near the packages and tents, I found several of the swarthy race of Ham, some recumbent, others standing. A group of nearly naked children were playing around a tub. The only persons who at that time were there, beside the children, were some interesting young women. The chief of the party, consisting of two men, and several women, were absent on a trading expedition in the neighbouring towns and villages.

‘On my approach to the camp, the Gypsy girls rose up, and in a modest and respectful manner, answered my questions ; while the little swarthy group of children gathered around me.

‘To one of these girls, I said, “How is it that you bear such a wandering and exposed life ?” In reply, she said, “Sir, it is use, use is second nature.” “But have you any religion, do you think about God, about judgment, and eternity ? Do you know how to pray ?” She answered, “I say my prayers, Sir, night and morning.” I then said, “Can any of your people read ?” “Yes, sir,” she replied, “one of our women that is not here, can read very well.” “Have you a Bible among you ?” “No, Sir.” “Would you like some little books ?” “We should be thankful for any, Sir.”

‘After some religious instruction, adapted more immediately to their ease, I told them that I would endeavour to call on them again as I came back. I then left them to pursue my way.

‘As I rode along, my mind was much interested and affected with the moral degradation and wretchedness of this lost people. They seemed to cry in my ears, “No man careth for my soul.” I thought, how is it Christians are every where zealous for the conversion of heathen in foreign lands ; but these poor dying heathen at home, and at our very doors, are left to perish in ignorance, wretchedness, and guilt ? The more I revolved the subject in my mind, the more was I convinced of the duty of Christians to attempt means for their instruction and conversion, and the more was I ashamed for their long neglect. I resolved instantly to do something for them, although it should be but little ; and, among other things, I determined to ascertain their ability to read, and their disposition to receive the Bible. On my arrival at my friend’s, I made him acquainted with my second Gipsy adventure, and with my intention of giving them some suitable Tracts, and with them a Bible. To this he cordially assented, and again furnished me with a Bible and some Tracts for my mission. My plan, I told him, was not to give the Bible on my return, but to request the whole of the tribe to be collected together in the evening, about seven o’clock, then to ride over, and after explaining to them the value and use of the sacred book, to deposit it with them, with solemn prayer.

‘On my return, the different branches of this Gipsy family had assembled together. They had got back from their trading expedition, and were waiting in expectation of my coming. On my riding up to the encampment, I was met by two men, who came out to greet me : one of them had a very open and interesting countenance ; the features of the others were dark and suspicious ; they were both evidently of Gipsy origin. I asked them kindly of their name, of their welfare, and of their trade. They informed me that their name was Bosvile ; they were what was called Bosvile’s gang ; they said they carried on three trades, they were knife-grinders, chair-bottomers, and china-venders ; that they had not been very successful that day, but that they often were, and when they had a good day, it made up for a bad one. This, I thought, is pleasing : it shews, whether or no, a disposition among these wanderers to industry and contentment, and reads, to many a professing Christian, a lecture.

The women and children were now collected around me. I inquired who among them could read. Captain Bosvile, for so I called him, answered me, “My wife, sir, can read any thing in English.” I was glad at the circumstance, and now asked them whether they had any books. Bosvile, on this, went to a package and brought me forth his stock, a fragment of an old Testament, and an old spelling book. “And what do you with a spelling book ?” said I. “My wife,” replied Bosvile, “with that, when she has time, teaches the children their letters.”

The fact, of a part of the Scriptures being found with the Gypsy tribe, and of a Gypsy wo-

man being able to read, and teaching the children to read, was to me a most singular thing; it impressed me with a better idea of Gypsies than before I had entertained, and could not fail of calling forth my approbation. I then distributed among them my little messengers of mercy, particularly Prayers for every day in the week, and short Sermons: these I solemnly charged them to read.

My little books were received with great eagerness and thankfulness. I now said, "I have entertained some thoughts of giving you a Bible; how would it be received?" "We will be very thankful, we will be very thankful for it," was the reply. Indeed, their countenances bespoke the interest which the proposal had excited in their mind, a book which few of them had ever seen, and fewer understood. I now pointed to the Bible in my pocket, and told them that since it was such a holy and blessed book, it must not be given in an indifferent and common way, and asked if I were to ride over in the evening to give it them, and to explain to them its use, would they be all together to hear me? "Yes, yes," was replied, from various quarters. I then appointed seven o'clock for the purpose, and after some other conversation rode to T\*\*\*\*'

It may be supposed, that the state of these Gypsies had excited in my mind as much interest as my book and visit had excited in their minds; particularly when I found in them such modesty of deportment and eagerness of soul after instruction; certainly they appeared a people whose hearts the Lord had prepared for the reception of his word.

At the hour appointed I put on my coat, put the Bible in my pocket, mounted my poney, and rode to the camp.

As I drew near, I began to revolve in my mind the best way of making them acquainted with the most essential doctrines contained in the book I was about to give them, and with their importance.

On my arrival, I found that I had been long expected. The men, however, were not there; they were gone to water a horse, which had just come from work, and which they had lent all the day to a farmer. An express was now sent off for them: a tawny girl ran with great speed barefooted, and brought them to the camp. I now dismounted my horse, and gave it, with my stick, to the care of one of the men. The family was formed into a sort of circle around some pale embers of dying fire. Some of them were sitting cross-legged on the grass, others standing. I placed myself so as to have the women and children chiefly before me. The women who could read I seated opposite on the tub, which, in the morning, had been occupied by the children; the men, the tents, my poney and the package to the right; the horses and asses belonging to the tribe were quietly grazing at a short distance in the lane.

All was solemn stillness: all was attention and expectation.

Now, I took from my pocket the Bible; instantly the eyes of the whole company were

fixed upon it. "This book," I said, "which I bring you, is the book of God, it is sent from heaven to make poor, miserable, and dying men happy."

I spoke at first on God: on creation: how God created man upright: how he was once happy in Paradise: the way in which he sinned and broke the law of his Maker, and became guilty, polluted, and exposed to death and hell: how to save men from this dreadful state, God devised a plan of mercy: he sent his word the scriptures of truth, which show unto us the way of salvation through his Son. This was something of the outline of my lecture; but I added the responsibility of men to read the book, to seek to understand it. I solemnly charged them, by the sacred book itself, and by the account which they, at the day of judgment, must give to God for it, to make the most sacred and constant use of it by reading it together daily in their camp.

In the course of my discourse I stopped. I said, "Now do you understand what I say?" Capt Bosvile's wife replied, "We understand you, sir, but we have not the same words which you have." In conclusion, I spoke of the coming judgment, when they and all men must stand and be judged at the righteous bar of God.

The Bible was then delivered to the care of the Captain of the gang, and of his wife, the woman who could read.

Now, I said, let us all kneel down on the grass, and let us pray for God's blessing, with this holy book. Instantly a female brought from her tent a carpet, and spread it before me on the grass to kneel upon. We then all kneeled down, and I prayed that the eyes of these miserable outcasts of society might be enlightened, to discover the exceeding sinfulness of sin, and the blessedness of a Saviour; that the sacred book given them, through the influence of the Holy Ghost, might lead them into the way of righteousness, and finally bring them to everlasting life. It was a solemn time.

When we arose from our knees, gratitude was seen in every countenance, and expressed by every tongue. "God bless you, sir, thank you, sir," echoed throughout the camp.

I then inquired when they would leave that spot. I was answered, "On the Friday." I said, That as I should be at liberty the next evening, I would again ride over, if they would get together at the same hour. The proposal was received with great joy.

I now shook hands with my swarthy congregation: men, women, girls, and children all pressed around me to thank me, and to bid me good bye. I mounted my poney and rode away, followed with their blessings.

I thought here again I have had proof of the disposition of poor Gypsies to receive moral and religious instruction. Never did I speak to a more attentive congregation: never did a congregation appear more interested. May God bless the feeble effort, and raise up from this peeled nation a seed to serve him, a peo-

ple to glorify his name for ever in the kingdom of heaven."

Our readers are aware that our narration is abridged, and some beautiful touches of nature have unavoidably been omitted. Another part yet remains to be noticed

(To be concluded.)

### PASTORAL LETTER.

*The Synod of Philadelphia to the Churches and People under their care, wish "Grace and Peace, from God our Father and the Lord Jesus Christ."*

Dear Brethren—We live in a day strongly marked by the providence of God, as a day of his gracious power. The prophecies concerning the peaceful and extensive reign of the Messiah are in a course of rapid fulfilment. The spirit of zeal for the honour of Jehovah, and for the salvation of souls has fallen upon the four quarters of the globe, and Christendom is rising in the greatness of her strength, and advancing to the help of the Lord against the mighty. On both sides of the Atlantic, we see the same apparatus of the means in successful operation, employed by human agency and owned by heaven's blessing, to usher in that sublime consummation of our best and purest hopes, in relation to the present world, the latter-day glory of the church. The symbolical angel seen by John the apostle, in the mystic vision of Patmos, is "flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

In view of these animating tokens of the Divine favour to the guilty and wretched race of man, our hearts grow warm—our hopes are revived—our faith is confirmed, and we exclaim devoutly, "Even so; come, Lord Jesus, come quickly!"

The limits of this letter will not allow us to attempt a description of what God is doing for his own glorious cause in the old world; nor shall we pretend to trace his footsteps extensively even in the American church: but it is our duty, and we regard it as a privilege to notice briefly the triumphs of redeeming grace, in that portion of the Lord's heritage with which we are most intimately and immediately connected.

The State of Religion, within the bounds of this Synod is calculated to encourage and refresh the friends of Zion. The tri-

umphs of the cross have been witnessed in many places where sin had reigned: and the cheering light of the gospel has dissipated the shadows of death. The Presbyteries of Philadelphia and New Castle, and a few congregations in the Presbytery of Northumberland, have been specially visited with refreshing showers. In several churches in these Presbyteries, the effects of the presence of God, and the powerful work of his Spirit, have been sensibly experienced. The strong holds of sin have been demolished: and sinners, roused from the trance of death, have been brought, with awful and deep solicitude, to inquire for the way of salvation. Converts have crowded the gates of Zion, and many have been added to the communion of the Church, who have hopefully passed from death to life. In some congregations from forty to one hundred have been added at one communion season.

In the promotion of this great work, prayer Meetings, faithful ministerial labours and visits, personal conversation, meetings of communicants alone, and what are commonly called anxious meetings, for the benefit of persons recently awakened, have been signally owned and blessed. In other congregations sinners have been greatly excited, and the hopes of the pious much encouraged. It is deemed unnecessary to give you, in detail, an account of individual cases or of the particular churches which have been blessed by the outpouring of the Spirit of God. For particulars, on this subject, the Synod refer you to the religious publications in circulation among you; which, *as vehicles of glad tidings concerning Zion*, we earnestly recommend.

While the Synod, however have much reason to lift up their hearts in thanksgivings to the great Head of the church, there is still too much cause for mourning. In many of our churches coldness and formalism continue to prevail. We have to lament that *family religion* is yet much neglected. In the absence of the stated ministrations, of the gospel, many Sabbaths are suffered to pass by in silence, and the voice of prayer or praise is unheard in the sanctuary of God. These things ought not so to be. And we do earnestly recommend it to the elders, and other capable members of the churches, to hold meetings for social worship, and *particularly on the Lord's day*, when the services of ministers cannot be procured. The mode of conducting such meetings, must be left very much to the discretion of the eldership; but, we think, the exercises should consist mainly, if not exclusively, in reading the scriptures, in of-

ferring prayer and praise to God, and reading some wholesome religious tract, or a short sermon by some approved author.

While we acknowledge, with gratitude to the God of all grace, that which he has wrought in the edification of his people, as well as in the conversion of sinners, we feel bound, dear brethren, to direct your attention to the large numbers in all our congregations that are still in the gall of bitterness and in the bond of iniquity, without God, and without hope in the world. The truly pious have always been comparatively, a little flock ; this is the case even in those societies where the refreshing influences of the Spirit have been vouchsafed in the most copious effusions. You will find among your best neighbours, nay, among your near and beloved relatives, some who are utter strangers to vital piety ; this is a painful—a heart agonizing fact, but it is undeniable. Christians, have you done your duty fully, in your respective places, in regard to those among you who are living estranged from God, destitute of that peace and hope *divine*, which support and cheer the believer ? Alas ! no : we all come lamentably short, in all respects ; and in no one duty do we fail more egregiously than in that of faithfulness in religious matters, to our kindred and acquaintance. Might it not be followed by happy effects, if every church session were to meet occasionally, and take into serious consideration the state of the congregation under their particular spiritual guardianship ? Would it not be useful for ministers and elders, to confer often on the interest of religion in their several churches ? to count, and compare the professors and non-professors of the gospel ? to ask seriously, and carry the weighty inquiry to the throne of grace, if the case be so with them, why is not our congregation favoured, like others, with seasons of refreshing from the presence of the Lord ? Inquiries of this sort, we are persuaded, would lead to important discoveries, and stimulate to greater exertions in many congregations where coldness and languor have reigned undisturbed for years, while in other places, at no great distance, multitudes have been pressing into the kingdom of heaven.

Beloved in the Lord, let us “ exhort one another daily, lest any be hardened through the deceitfulness of sin : ” “ The day is far spent ; the night cometh in which no man can work.” The resistless tide of time is bearing us down into the abyss of eternity ; whatever we do for the glory of our Master, and for the good of souls, must be done speedily. While we bless God for what

has been done, let us mark and commiserate the thousands, even within the narrow limits of this Synod, who, if not soon gathered into the fold of God will be lost forever. Let us ponder the momentous question, “ What is a man profited, if he should gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ” Let us remember that we are not straitened in God ; his arm is not shortened, nor his ear heavy : “ Ask, and ye shall receive.” The blood of Christ cleanseth from all sin. The atonement, which we have received well authenticated intelligence of, in the blessed gospel, is of infinite value, and of never failing efficacy ; it is a fountain *deep and wide*, whence flow the perennial streams designed for the healing of the nations ; may its benign influence be felt as extensively as is the curse of the apostacy, under which the whole creation groaneth !

Impressed, as we trust, with sacred awe of God, in the dispensations of his providence, as well as in the sovereign displays of his grace ; earnestly desirous of seeing and feeling a universal revival of pure and undefiled religion ; and relying on the truth and faithfulness of *Him*, who is the hearer of prayer, and who has not said unto the seed of Jacob, “ seek ye me in vain ; ” we have felt it our duty to designate, and recommend, Thursday, the fifth day of December next, as a day of Fasting, Humiliation, and Prayer, with thanksgiving, in the congregations under the care of this Synod. And we do affectionately and *in the name of the Lord Jesus*, exhort and entreat the ministers and people, in our synodical connection, to lay aside so far as may be practicable, their worldly cares and avocations, on that day, and assemble in their respective places of public worship, to hear God’s holy word and jointly to implore his pardoning mercy, his sanctifying grace, and the copious outpouring of his blessed Spirit.

It will be proper, on that occasion, to notice the dispensations of Providence, which have been various in different parts of our bounds, as respects the season of the year, the fruits of the field, and the health of the people. But that, which we desire may be kept *chiefly* in view, is the plenteous effusions of the gracious influences of the Holy Spirit : whose *personality*, and *official agency*, in the covenant of redemption, we deem it of vast importance to avow, and explicitly to acknowledge, as essential in the revealed plan of God’s tender mercy and glorious grace towards a self-ruined and guilty world.

The ministry of the gospel on which it is

our privilege to attend, is styled, in Scripture, the *ministration of the Spirit*. The Spirit is the Comforter, promised by the ascending Redeemer, to take of the things of Christ and apply them with power and saving effect to the souls of men ; and this blessed Comforter, our Saviour assures us, is to abide with the Church forever ; it is his accompanying efficiency, which makes the gospel whether read or preached, the power of God and the wisdom of God unto salvation to all them that believe ; it is by his divine operation that souls dead in sin, are regenerated and born into the kingdom of God ; and it is the Spirit that seals believers unto the day of redemption. In short, it is to the influence of this divine agent, that reading, preaching, and all other modes of religious instruction and means of grace owe their efficacy. Let not Christians, therefore fail to acknowledge his personal glories, and their dependence on his sanctifying and saving power.

And now, dear brethren, we close this address, by counselling you to use, with prayerful diligence, the best means in your power for the promotion of truth, righteousness and piety, not only among yourselves, but extensively abroad in the world. Permit us to name, as particularly worthy your countenance and patronage *Sabbath Schools, Tract, Missionary and Education Societies, and our Theological Seminary*, designed to train up a succession of faithful preachers of the everlasting gospel. These institutions we regard as warranted and important auxiliaries to the cause and kingdom of Christ our Saviour. Let them not languish for want of support ; remember the earth is the Lord's and the fulness thereof. Those of you who hope that God has made you partakers of his special grace, surely will not be backward to serve him cheerfully, and in just proportion to the talents with which he has entrusted you. Your best, your immortal interests are connected indissolubly with the kingdom of God's dear Son : "Be not weary, therefore in well doing ; for, in due time, ye shall reap if ye faint not ;" "Be steadfast, unmoveable, always abounding in the work of the Lord—Be strong in the Lord, and in the power of his might—Hold fast the profession of your faith ; and be careful to demonstrate the sincerity of that profession, by your labours of love, and by a conversation in all respects becoming the Gospel of Christ. "Be not deceived : God is not mocked : whatsoever a man soweth, that shall he also reap : he that soweth to his flesh, shall of the flesh, reap corruption ;

but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

"Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever : Amen !"

By order of Synod.

J. J. JANEWAY, *Moderator.*

STEPHEN BOYER, *Stated Clerk.*

Lancaster, Nov. 1, 1822.

NEW-HAVEN, DECEMBER 7.

**REMARKS ON THE DIFFERENT USES TO WHICH MONEY IS APPROPRIATED.**

Certain editors of newspapers, and others, have at times expressed no inconsiderable degree of alarm in view of the sums contributed, in various ways, by the benevolent, for the support and spread of the gospel. They really, at times, seem to fear that the country will be impoverished, and that those who suffer themselves to be prevailed upon to afford aid to the benevolent objects of the day, are making sacrifices which they will regret, but of which it will be too late to repent. Nothing would be easier than to show that the contributions in question are small, when compared with the objects to be attained ; and that no person is subjected to inconvenience but what is comparatively trifling, and submitted too with the greatest cheerfulness. We are not, however, prepared to give those who are so loud in their complaints against Missionary and Charitable Societies, all that credit for sympathy which they claim, and are not a little disposed to think that, in some instances, at least, pure enmity to those institutions is the moving cause to the opposition manifested.

Perhaps we are in an error. We should be glad to be convinced of it, and that the obstacles to our conviction may be removed, we will clearly point them out.

We do not perceive, then, when other objects of infinitely less, or even of pernicious consequence, are proposed to the public, that these persons make use of the censures which on other occasions are pronounced with all the ardor, though not perhaps with not all the eloquence of Demosthenes. Do these persons censure visits to the theatre, or condemn the sacrifice which is there made of time, money, and morals ? Do they hold up this and other

pernicious amusements, to public view, and show that at the best, they are but gilded iniquities, which call for the exercise of parental vigilance? Do they, in the plenitude of their sympathy, mourn over that broken hearted parent, the hope of whose declining years, has become the victim of these dissipations; or lament the lot of that unhappy woman, who with her babes, mourns the absence of him on whom they have hitherto relied for support, but who is wasting his hours and earnings in some *licensed* grogshop, or raising a drunken cheer in praise of some popular actor.

But we will be still more particular. Our readers can hardly have escaped hearing of the famous horse-race, which some perhaps supposed would determine the comparative merits of Virginia, and New York, and indeed, it is possible, that some knight of the turf has pondered that question of deep import,—how far the race would influence the next Presidential Election.

From the extreme parts of the Union, the gay, and the wealthy, and the dissolute resorted. Statesmen too were there,

Sage they stood

With Atlantean shoulders, fit to bear  
The weight of mightiest monarchies,  
relaxing from the cares of state, amid the quiet, and refinement of the Jockey Club, to say nothing of dogs and horses and spectators of various grade and of various hue. Now, we would ask, would not many treasures of many valuable societies have been filled to overflowing by the expenses incurred on this occasion? Would not every treasury of every charitable society in the United States had an unwonted annual income, had the immense sums which were to be hazarded on the event of the race, been divided among them?

In this city, we were lately favoured with a view of a small, but united band, devoted to the service of Christ, and now proceeding to the islands of the Pacific. Compare the services on this occasion,—the expenses of it, and the results which we may expect, with the scene lately exhibited on the course at Washington, with the expenditure and its effects. We will grant that in the former case, the man in humble life may have made some sacrifice,—that he may have presented an offering which was the fruit of industry and self-denial;—but he received an abundant recompense in the satisfaction which the ability to make the gift imparted, and he rejoices in what he has done. From his lowly roof, the prayer for the safety

and success of the sacred expedition arises, and he trains his children to his own habits of industry and benevolence. They will rise up and call him blessed. We will grant, too, if it be desired, that the property hazarded, or spent on the other occasion referred to, was for the most part merely a portion of that superfluous wealth, the loss of which is attended with no inconvenience. But is this enough to justify those concerned? Are they not accountable for the use of time, talents and property? What are the effects of these two different exhibitions on the persons engaged in them, and on the community around them? In the one, piety and religious zeal receive an increase of ardour; men are reminded of the inestimable value of religion, of their condition as moral and accountable beings, and are stimulated to renewed activity in striving for the prize of their high calling. In the other, vice receives an increase of power,—men forget their dignity, and their duty; and conscience unable to make itself heard in the midst of contention and profanity, permits those who may have once listened to its dictates, to walk uninterrupted in the path of the Destroyer.

To return then to our first remark. Can we sympathize in the feelings of those who censure benevolent efforts, but who render themselves the ready echo of the praises of the gamesster. The Editors of a paper, in another state, have occupied their columns with remarks, sometimes severe, on Missionary and Education Societies. They give, with care, the details of the horse race on which we have commented. If they have reflected upon its evils, they console themselves by thinking of the improvement which may perhaps take place in the breed of horses, but nothing can relieve the anxiety they endure at seeing money expended for the extension of Christianity, and the salvation of men.

We have adverted to one among a great number of instances in which money is expended to the detriment of the morals and order of society; and let it be remembered, that embarrassment, if not bankruptcy, is frequently, to say the least, the lot of those who engage in such transactions. The religious enterprises in which the christians of this and other countries are engaged, are supported with the greatest ease, and little, if any evil results in consequence of them, except what is endured by those who view the progress of truth with alarm, and who as they walk about Zion and count her towers, and tell her palaces, lament

their inability to subvert foundations which are so firmly laid. Unable to prevent the erection of a glorious temple, they complain of the expense, not a fraction of which they will pay, while they squander the wealth which God has given them for transactions of such a nature, that the money would be well spent, if given to prevent their occurrence. A tithe of the sums expended in the United States for vicious or vain amusements, would send forth the word of life, and the messengers of salvation into all lands, and every arrival from a foreign shore would bring to us the tribute of admiration and gratitude from men who are now enduring the multiplied evils of ignorance and paganism.

#### RELIGIOUS INSTRUCTION.

The following extract from the monthly paper of a Foreign Sunday School Society, furnishes the most conclusive evidence of the necessity of religious instruction. It has been supposed by some that the general diffusion of knowledge would materially lessen the number of offences, and that the lower classes of Society could thus be reclaimed from the practice of vice. So far however is this from being the fact, that *unless the precepts of religion form a part of the instruction given, the power of doing mischief is increased, while the disposition to it remains the same.* We must while endeavouring to form children for usefulness, consider them as beings in the possession of a depraved nature. We must teach them the character of God, the nature of his requirements, and the responsibility which rests upon them, and they will thus be led to consider the commission of crime as that which not only exposes them to the scorn and punishment of man, but to the indignation and vengeance of their offended God.

Unsanctified learning has been productive of incalculable mischief. Not only may we see its effects in the petty, or it may be occasionally flagrant, offences of the culprits mentioned in the following extract, but the most criminal transactions in the dealings of men, have proceeded from those, who acquired their power of mischief in the school or the college; and when we see its unhappy effects in commercial, legislative, or it may be ecclesiastical transactions, we cannot but regret that while the intellect has been rendered vigorous, no effort should have been made to soften and sanctify the heart.

We consider the Sabbath Schools of this country as important, and as deserving of en-

couragement as those of any other;—not because the children here may not have already been taught to read and write, more generally than they have been in some of the countries of Europe, but because in a great multitude of instances they have hitherto received little or no religious instruction. In these institutions that information is communicated which more than any other, is capable of promoting their best good; their attendance here also, ensures their attendance upon the services of the sanctuary, and no means have been devised in which, when we consider the labour and expense attending them, greater good accrues to those more immediately concerned, or to society at large.

"Of the 2124 persons committed to Newgate during the last year, more than *two thirds* of the whole could read and *three fifths* of them could write also. This was not so formerly. The majority of criminals throughout the kingdom, were ignorant of both reading and writing; and that the case is now reversed, is a strong fact to prove that the morality of a country is not served by the mere diffusion of these arts. When we speak of the moral control of education, we must no longer speak vaguely, as though knowledge or *any kind* is restraining to vice, and corrective of natural corruption. The only kind of education from which this is to be expected, is, "*instruction in righteousness;*" the careful implanting of the doctrines and principles of *the whole* of our divine religion in the hearts of the young, and *habituating* them to respect and attend the *public worship* of God. It is not by simply rousing the dormant intellect, but by giving it a right direction, that this great end is to be answered. *Conscience* must be brought into vigorous exercise; and it is a maxim which the conductors of the education of youth ought never to lose sight of, that *conscience is judgment*, and operates in proportion to our knowledge of the *divine law*, and the force with which we feel its sanctions. Conscience cannot be produced without religious instruction: and without the control of conscience, human laws possess but a very partial power of restraint."

#### INSTANCE OF SUCCESSFUL CHRISTIAN EFFORT.

On the 13th of Oct. an Independent Meeting House, at Marlpool, Eng. was re-opened, after having been enlarged for the reception of 170 Sabbath School children. Three sermons were preached on the occasion, and a collection of upwards of £25 taken up.

"It may be gratifying, says the Editor of the Home Missionary Magazine, and serve as a powerful incentive to other individuals, to be informed of the rise and progress of this increasing congregation. Miss D. a pious young lady, and a member of the Rev. J. Gawthorn's church, Derby,

visited this neighbourhood, occasionally, for the benefit of her health, and to see her relations. Her mind was much affected to see such a great number of poor, ignorant, and ragged children, who resided at Milnhay, and in its vicinity, no one seeming to care for their souls. She was induced, while on one of these visits, to invite some of the poor children to come to the house of her relative, that she might instruct them to read, as there was no Sabbath School near. Before she departed she hired a garret, and engaged Mr. S. R. a Coal-miner, Miss V. and some others, to take charge of this infant cause, and to instruct the children. On her return to Derby, she used her influence with her friends, and the members of the Sabbath School Union, to assist her in procuring books and forms for the school. By the blessing of God upon the commendable exertions of the teachers, the children made a good proficiency in reading, and a considerable alteration appeared in the neighbourhood. The first public examination was held in Mr. G.'s barn, which gave great satisfaction to all present. Miss D. had requested the Rev. Joshua Shaw, of Ilkeston, to preach a Sermon on that occasion, in aid of the Sabbath school. After this, the teachers of the school, and other persons, requested Mr. S. to preach to them regularly, once a fortnight, on the week day evenings.—To these pressing intreaties he consented. In the course of a few months a house became unoccupied, belonging to Miss D.'s uncle, Mr. H. a respectable gentleman who resided in London. To him she applied for the use of the house for the Sabbath school. Mr. H. complied with her request, and not only granted the house for the use mentioned; but generously offered to contribute towards the support of this desirable institution. The school was then removed, and enlarged to the number of fifty children, and upwards. Mr. S. preached the next Anniversary Sermon in a large drying-room belonging to a Tanner, at Langley. Many people flocked to hear the word of God, so that it was thought desirable to erect a small chapel—but some obstacle being found in the way relative to land, the object was abandoned for the present.\* The situation did not appear the most eligible, and several friends from Heanor who attended divine worship at Milnhay, requested that the school and preaching might be removed there. An upper room was generously offered by

\* Several neighbouring ministers preached occasionally to this congregation.

Mr. B. H. for the purpose. Here the preaching at the school was continued till the present Meeting-house was erected. The foundation stone of the new Chapel was laid on the 10th of September 1821, in the presence of a very numerous and attentive audience. Many persons had come from the neighbouring villages, and about 150 Sabbath School Children, with their teachers, were present, who looked forward with great pleasure to the time when they should enter the new place of worship. The hymns and Holy Scriptures were read, and the divine blessing was implored on the undertaking. Suitable addresses were delivered by the Rev. Jonathan Bincliffe, of Swanick, and the Rev. Joshua Shaw, of Ilkeston. The whole of the services appeared to make a deep and delightful impression on the minds of all present. Several respectable persons in the neighbourhood contributed liberally, and others sent their horses to draw materials gratis. The parents of many of the poor children seemed so deeply interested in the place, that they cheerfully subscribed their penny a week towards the erection of the building. At present there are not less than 150 persons who subscribe their penny per week to wards liquidating the debt:

On the Lord's day afternoon the congregation, including the Sabbath school children, amounts to about 400. There is also a respectable Day school established and taught in the school-room. This Sunday school has been the means of stimulating the members of the Establishment to begin a school. Those who reside in the immediate neighbourhood, and love the prosperity of Zion, and have witnessed the rise and progress of this congregation, have been constrained to exclaim with fervent gratitude, "What hath God wrought?" "Who hath despised the day of small things?" A minister, whose labours are very acceptable, has engaged to supply this congregation for some time, and also to preach at Lewcotegate, West Hallam, another interesting station.

If any *Christian females* should read this unvarnished account who have relatives who reside in cities, towns, or villages, where the inhabitants are perishing for lack of knowledge, it is hoped their compassion will be excited, and their zeal enkindled, to endeavour to rescue precious and immortal souls from eternal misery, and that they will be impelled to imitate the lady mentioned in this narrative, and be influenced to go and do likewise."

## TENT PREACHING.

We have in a former page, noticed the exertions of the Home Missionary Society of England. It is the object of the Society to proclaim the truths of revelation in every village, which is destitute of evangelical instruction. The Society is unremitting in its efforts. In order to carry into effect the resolution to preach the Gospel in the outskirts of the Metropolis, with a view to the formation of regular congregations, and the erection of permanent edifices, the Committee, after consulting several clergymen, hired a Tent by way of experiment, had it registered according to law as a place of worship, and since the ninth of June last, have had three sermons preached in it every Lord's Day.

The following Ministers have engaged : Dr. Cracknell, the Rev. Messrs. Rayson, Wood, Slater, Butteaux, Thomas, Turner, Puntis, Elvey, Shepherd, Herbert, Gilbart, Pritchard, and Churchill, to numerous and attentive hearers.

The attempt having succeeded beyond their most sanguine expectation, the Committee resolved to purchase a Tent, and appointed a Sub-Committee to carry the same into effect, under whose direction the New Tent was fixed at Camden Town, on the 14th of July ; and the Committee continue to receive the most pleasing accounts of the benefits which have, under the Divine blessing, resulted from their humble exertion, especially in leading many persons to attend constantly the preaching of the Gospel at the Tent, who had never previously entered a place of divine worship.

The attendance increases every Lord's day ; more than 200 in the morning, 300 in the afternoon, and upwards of 500 in the evening.

In strict accordance with the professed object of the Home Missionary Society, which is to carry the pure Gospel where it is not, in the Villages of our native Country, the Committee intend to continue the exercise of Tent preaching during the summer and autumnal months, in such parts of the environs of the metropolis as shall appear to be the most suitable, and not likely to interfere with stated places of divine worship.

The Home Missionary Magazine for Oct. says :

Since our last account of the proceedings at the Home Missionary Society's Tent, stationed at Camden Town, on every returning Sabbath day, the standard of the Cross has continued to be lifted up there to hundreds of immortal souls, many of whom, but for the erection of the Tent, would probably never have heard of the way of salvation, as the following well authenticated facts will demonstrate ; and many similar instances might be stated :

A respectable middle aged female, residing in an adjoining village, who felt a great antipathy to the Gospel, and would not enter a place of worship where it is preached, was induced to stop at the Tent, out of curiosity, and remained during the service, which affected her so much, that she determined to renew her visit, which she did several times, and adopting the advice invariably given at the Tent, of searching the Scriptures, she determined never to go to any Church or Chapel but where the Gospel is preached, and has since become a regular attendant at the Tent.

A woman living in Camden Town, having attended the preaching at the Tent, persuaded her husband, who was a notorious drunkard and swearer, and never went to a place of worship, to accompany her thither, which he accordingly did, and has since regularly attended : and, to use the woman's own words, he has become quite a changed character, has ceased to frequent the public house, and, from being a cruel, he has become a kind husband.

Upwards of £50 having been expended in the purchase and erection of the Tent, it was deemed advisable to make an appeal to the well known liberality of the religious public for pecuniary aid, and, accordingly, on Thursday, September 5, three Sermons were preached in the Tent, at Camden Town ; that in the morning, by the Rev. G. C. Smith, of Penzance, from Acts x. 38 ;—that in the afternoon, by the Rev. Griffith Williams, of Gate Street, from John xii. 32 ;—and that in the evening, by the Rev. Joseph Ivimey, of Eagle-Street, from 1 Chron. xvii. 5. and Heb. viii. latter part of 2d verse.

After each Sermon a collection was made towards defraying the above expences, amounting in the whole to the sum of £26. 1s. 6d. exclusive of an annual subscription for the special purpose of Tent preaching.

The Committee feel the liveliest gratitude to Him who said " Go out into the highways and hedges, and compel them to come in, that my house may be filled," for the great success which has hitherto attended the preaching at the Tent. They intend to pitch others at various parts of the outskirts of the Metropolis, if the loan of ground can be obtained, and sufficient funds can be procured.

## FOREIGN MISSION SCHOOL.

To the Editor of the Religious Intelligencer.

Sir—As your paper is devoted to the interests of the Redeemer's kingdom, and is read by many of the friends of that king-

dom, you are requested to insert the following remarks, and notices respecting the "FOREIGN MISSION SCHOOL" at CORNWALL.

It is now six years since this school was first organized, by the adoption of its constitution; and five years last May since it began its operations at Cornwall. Within that period between forty and fifty youths of various nations have been at different times members of it. Sixteen youths, having completed the course of their education, have already left the school to proceed to the fields of labour, at different missionary stations; most of them hopefully pious, and all of them youth of fair promise.

Thus the experiment has been tried, and has proved successful. Heathen youth can be civilized, and instructed, and prepared for extensive usefulness among their countrymen within a limited period and at a comparatively small expense. God has signally smiled on the attempt, by giving wisdom to those who have directed the concerns of the school, and blessing their labours, with the influences of his Spirit. No effort in behalf of the heathen world, it is believed, has been more successful, or, in proportion to the expense, resulted in greater benefit. This experiment, and its result are highly interesting; for when the school began, it was an experiment. No institution similar to this, in its object and plan, had ever before been known in the Christian world. It was entirely novel, and original, and by many was considered doubtful as to the issue. But all doubts are removed. The plan is practicable and eligible, and what is more, it meets the approbation of the Great Head of the Church.

Now what has been done for a few youths on this plan, may be done for many. And if it can be done, it is vastly important that it should be, and that without delay. In a word, has not the time arrived, when it is proper and desirable to extend this branch of christain charity, and enlarge this establishment for the education of heathen youth? Does not the public sentiment even require that this should be done? How many youths from our western wilderness, from the Islands of the sea, and from the western shores of this continent might be obtained for education, and how much are they needed in connexion with the various missionary operations, of the present day. Ought not this school then, to be put in a situation, to receive many more heathen youths? That this may be done, several things will be necessary.

1. A tract of land suitable for the purposes of tillage and husbandry, must be procured and attached to the institution as a farm. This would, under suitable regulations, answer the double purpose of learning the youths the art of agriculture, which is an essential part of their education, and it would enable them by their labour, in a great degree to provide the principal articles of food. Very little comparatively has as yet been done in this respect, for want of means and accommodations. But the Agents have long had it in view to execute this part of the original plan, and only wait for the means to do it.

It is believed that with a farm under such regulations as are contemplated, about one half the current expenses of the school would be saved. Will not the heart of some friend of the cause be moved to make some provision to supply this deficiency, and to cause this saving?

2. A suitable Academic building needs to be furnished, for the accommodation and comfort of the scholars. The present building occupied for that purpose is old, and too small even for the present number of scholars. It is but one story high, and all the lodging rooms it affords, are directly under the roof. Great inconvenience has been felt the past summer, on this account, and the scholars have suffered in a great degree, for the want of suitable lodging rooms. Though it is necessary that they should be accommodated at as little expense as possible, still, common humanity dictates that they should be made comfortable. And if a new building is erected the ensuing summer, as it seems will be necessary, if the school is continued, will it not be expedient to calculate for a considerable increase of the present number of scholars? And will not the christian public bear this object in mind in the future application of their charities?

3. Provision needs to be made for the support of a *teacher of divinity* in the school, to ensure its greatest success.

The present instructors find their time and strength fully occupied, in bringing forward such a number of heathen boys in the elements of science, and preparing their minds for the study of Theology. Especially as the Principal is a man of feeble health, and employs an assistant at his own expense, or what is the same thing, by a reduction of his salary to perform the necessary labours connected with their literary instruction.

It is expected, and is very desirable, that many, if not most of the youths educated at this school, should, at some future time, be preachers of the Gospel to their coun-

trymen. For this purpose they must have a regular theological education. If they are sent to some other place to obtain it, all the benefit of their influence and example is lost to the rest of the school, where it is very much needed. David Brown and Elias Boudinot have this fall been sent to Andover, to obtain theological instruction. This is very unhappy, as their influence and attainments are very much needed in the school, for the benefit of the younger scholars. Besides, our common seminaries, and theological schools, are not the proper places for these youths to study. They need peculiar treatment, and instruction in a peculiar manner, which is well understood at the Mission School. It is important then that the heathen youth who come to this school should complete their education here; and be prepared to go forth from this nursery to the field of labour. And that this be done, there must be an Instructor in Divinity, who shall be competent to prepare many of them to be preachers. With these appendages, this school might be greatly and usefully extended. And the foundation once laid, the effects would last for ages.

These considerations are submitted to the christian public, that in the appropriation of their charities, they may think, of the probable benefits which will result to the heathen world, by securing the above mentioned advantages to the *Foreign Mission School.*

#### A FRIEND TO THE SCHOOL.

#### SUMMARY.

The Rev. Mr. Truair, of the Mariner's Church, New-York, has returned to that city, having visited a great number of towns in New England, preached 61 sermons, delivered addresses at 80 meetings and collected \$681 for the Society for promoting the Gospel among seamen.

A Female Missionary and Education Society has been formed at Trenton, for aiding the Education Society of the Presbyterian Church, and the United Foreign Mission Society.

There are in the College at Middlebury, Vt. 85 medical students, and 87 under graduates; total, 172. In Dartmouth College there are 85 medical students and 138 under graduates; total, 223. In the Institution at Amherst, Mass. there are 98 students. In Williams' College there are 78 students, of whom thirty are Freshmen.

The Tenth Annual Meeting of the Vermont Bible Society was held at Montpelier,

on the 16th ult. The income of the last year was \$895,16; the expenditure \$625,19.

The Charitable Society in the County of Worcester, Mass. held its 11th Anniversary at West Boylston on the third Wednesday of Sept:—The objects of the Society are to assist pious and indigent youth in preparing for the ministry, to contribute to the funds of the A. B. C. F. M. and to aid feeble churches. The income of the Society during the past year was \$789,47, and its expenditure \$1130,67.

The Charleston, S. C. Intelligencer, of Nov. 16th, says, "About ten days since the Rev. Mr. Bascom arrived in this city with the following Indian youth: Ading C. Gibbs, a Delaware—John Ridge, David Tawcheechy, James Fields, Thomas Bassel, and John Vann, Cherokees; and Kapple, a Sandwich Islander. There has seldom been witnessed here, a more ardent curiosity or deeper interest, than has been roused by the sight of these interesting natives. They are from the Cornwall School, and are on their way to the western missionary station—where they are to become teachers in the schools, and to devote their lives to the spread of the gospel and the arts of civilized life, among their brethren. Five of them, viz. Ading C. Gibbs, David Tawcheechy, James Fields, Thomas Bassel and John Vann, are professors of religion.

On Sabbath evening last there were addresses made, in the Circular Church, to an immensely crowded house, by Ading C. Gibbs and John Ridge. The former gave a short history of the Cornwall school, the number of scholars and the place of their origin; he narrated in a very handsome manner several interesting anecdotes of Indian youth, of the manner of their leaving their native country, their opposition to the gospel, the way in which Providence led them to the Cornwall school; the impression made on their minds by the manners and ordinances of civilized and christian life, and their final conversion, to faith in the Lord Jesus Christ. His manner was deliberate, calm, tender and solemn.

The general impression made on the minds of the audience was, that John Ridge had a fine spirit and excellent talents, and that he only required the benefits of a more complete education to prepare him for great usefulness and high distinction. He appears to have a taste for legal and historical pursuits. He is not a professor of religion, nor have we any reason to think that his character and temper, like that of Gibbs, have ever been regulated

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and softened by the influence of that Spirit upon his heart, without which the native corruption will show forth, in spite of all the influence of philosophy or literature."

The Methodist Episcopal Church in the city of Washington, under the care of the Rev. Mr. Peyton, has had an accession of 220 persons since the first of July last. Other congregations in that city, have also been favoured with a revival, and indeed throughout the district a more than usual attention to divine things is said to have been manifested.

During the month of September, \$596,83 were contributed for the Theological Seminary at Princeton.

The late Obadiah Brown, Esq. of Providence has left, by will, the following annuities for the purposes specified.

1. Annuity (immediate) of \$3000 to the Friends' Yearly Meeting-Boarding-School; the present value of which, at 16 2-3 years' purchase, is	\$50,000
2. Annuity (expectant) to the same of \$3000	50,000
3. General Charitable Annuity, (immediate) of \$1,200—present value 20,000	
4. Charitable Annuity to the poor of six religious societies in Providence (immediate) \$60—present value	1,000
Amount of annuities	\$7,260
Total value of do. at 16 2-3 purchase	121,000

Five Meeting Houses have been erected in the city of Providence within two years, and arrangements are making for building another. "There are in Rhode-Island, two Domestic Missionary Societies, and we believe, three Societies Auxiliary to Foreign Missionary Societies, a Society Auxiliary to the American Jews' Society, three Societies for the education of pious indigent young men for the gospel ministry, five Bible Societies, and a number of other societies, whose object is to aid in the extension of the Redeemer's kingdom."

The receipts of the Howard Benevolent Society, Boston, the past year, were \$1528,82.

John McLacklan, late of Glasgow, Scotland, died at Calcutta, a few months since, and bequeathed £20,000 to the free schools at Glasgow.

The Rev. James Colman, Baptist Missionary at Chittagong, died on the 4th of

July, at which date Mrs. Colman was dangerously ill.

A number of ladies in Boston have formed a society for the purpose of educating females in the Burman Empire under the direction of Mrs. Judson. The Female Association of Bradford Academy have also formed a similar society, and have also appropriated \$225 dollars for the redemption of a female child in Burmah from slavery, to be placed under the care of Mrs. Judson. This lady contemplates spending the winter months in one of the Southern States, and should her health continue to improve, will sail for Burmah in the spring.

A Missionary Society is to be formed by a number of young men in Philadelphia, for the purpose of securing the benefits of religious instruction to the poor of that city.

The Emperor Alexander has subscribed 150,000 rubles, and the Emperor's mother 10,000 for the relief a great number of Greek families who have been obliged to seek an asylum in Russia.

The Dissenters of England have prevailed in a claim, for which they have for a considerable time been contending, viz. exemption from payment at turnpike gates, while going to or returning from public worship on the Sabbath. They are now in this respect on a level with those of the Establishment.

*Widows' Friend and Benevolent Society.*—The 11th annual meeting of this Society was held at Bridewell Hospital, London, on June 4th, 1821, the President, the Rev. H. Budd, in the chair. From the Report of the proceedings of the Society, during the past year, it appeared that 1068 cases, consisting of 3777 individuals, had been relieved, of which 465 cases had received effectual relief; and nearly 10,000 visits had been made to the poor. During the past winter the Society had distributed amongst their cases 61 1-2 tons of potatoes, 25 barrels of herrings, 5 bushels of grits, 115 1-2 chaldrons of coals, 62 mattresses, and 90 bed rugs. The receipts of the year, including a balance in the hands of the committee, on the 1st of May, 1820, of £223. 9s. 6d. amounted to £1834. 3s. 10d.—the expenditure to £1741. 18s. 4d. leaving a balance of only £92. 5s. 6d. to carry the committee through the summer months. We are sorry to hear that from the want of funds, this excellent Society is impeded in its useful labours; several distressed and deserving cases have been discontinued, and several of the visitors have not received the amount of their disbursements for the last two months.—*Investigator.*

## POETRY.

*For the Religious Intelligencer.*

## ON A DEATH BED REPENTANCE.

*Perchance the eye which Death hath glaz'd,  
May view the Lamb's atoning power ;  
Perchance the heart to Him be rais'd  
In Faith 'mid Dissolution's hour.  
  
Perchance a new-born hope may stand,  
Though storms descend, and billows roll ;  
Perchance the pale and powerless hand  
May grasp an anchor for the soul.  
  
But ah ! beware that doubtful trust  
Which copes so feebly with Despair ;  
Can dust, returning back to dust,  
The weight of such a conflict bear ?  
  
The anguish of concentr'd grief,  
The speechless throb of parting pain,  
The struggling pang that mocks relief,  
What more can dying man sustain ?  
  
Ah ! who would rashly, madly wait,  
Till fainting reason's latest strife,  
Transacting 'mid the jaws of fate,  
The great, the sole concern of life ?  
  
Who shall unveil the dread decrees,  
And learn, if Death protract his course ;  
Or rushing, in a moment freeze  
The fount of being at its source ?  
  
Who dare to mock th' Eternal Sire,  
Heedless of wrath, to justice blind,  
With the last spark of nature's fire,  
The wreck of an exhausted mind ?*

H.

## ORDINATIONS.

On Wednesday, 27th ult. at the South Meeting House in Salem, Messrs. Louis Dwight, Moses Clark, and John Whiton, graduates of the Theological Institution at Andover, were ordained as ministers of the gospel. The young gentlemen thus established in the ministry, are to be employed as follows;—Mr. Dwight as agent of the American Education Society; Mr. Clarke as a missionary in the State of Louisiana; and Mr. Whiton as an agent of the Society for the moral and Religious instruction of the poor in Salem.

Maxims of the celebrated Philanthropist,  
John Howard.

“ Our superfluities ought to give way to other people's conveniences.” “ Our conveniences ought to give way to other people's necessities.” Our necessities themselves should be sacrificed to other people's extremities.”

The Mahometans say there are five things which a wise man will ground no hopes on; the colour of a cloud, because imaginary : the friendship of the covetous, because mercenary ; beauty, because frail ; praise, because airy ; and the pleasure of this world because deceitful.

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## CONNECTICUT EDUCATION SOCIETY.

Received by the Treasurer of the Connecticut Education Society from Oct. 4, to Dec. 4, 1822,

Cash of the Female Cent Society, West Hartford, by Miss Harriet Hulbert,	\$43 67
Cash of Aux. Ed. Soc. same place, by Mr. R. Colton, Treas.	23
Cash of the Windham County Charitable Society, by Mr. Theophilus B. Chandler, Treasurer,	60 04
Cash of the Female Auxiliary Education Society, Guilford, by Miss Leah Hill, Treasurer,	12 50
Cash of Mr. Jonathan Marsh, New-Hartford, by Mr. Gaylord B. Miller,	10
Cash of the Female Benevolent Society, Hebron, to constitute the Rev. Dr. Bassett a member for 10 years,	10
Sundry articles from ladies of North Coventry, by Miss Harriet Talcott, viz. cash,	1 77
9 pillow cases, valued by the donors at 2	
2 sheets, do. 2	
1 comfortable, do. 1 50	
8 yards cotton cloth, do. 1	
7 3/4 yards dressed woolen cloth, 8 39	
31 knots of thread, do. 40	
7 pairs stockings, do. 2	
7 cotton shirts, do. 6	
2 cotton cambrick do. do. 2 67	
3 pair mittens, do. 75	
2 cravats, do. 58	
1 pair suspenders, do. 12	
1 vest pattern, do. 1 17	
	28 58
	§189 56

Sundry articles of two Misses Lathrops, Franklin, to which they did not put a valuation, viz.

1 feather bed, 1 bolster, 3 pillows, 1 pair sheets, 1 pair pillowbiers, and bed quilts; all valuable and very acceptable articles.

S. TWINING Treasurer.  
New-Haven, Dec. 2d, 1822.

## SABBATH SCHOOL REPOSITORY.

As there is no periodical work now published in America for the particular benefit of Sabbath Schools, the Editor of the *Guardian* proposes to annex a department to his little work, with the above title, which will be exclusively devoted to this object. The Repository will contain one sheet of 24 pages per month, to be stitched with the *Guardian*, or in printed covers by itself, as subscribers shall wish. When united with the *Guardian* it will enhance the price of that work fifty cents; but when stitched by itself the price will be seventy-five cents in advance, or one dollar payable in six months from the first of January; and to individuals or companies who shall pay for ten sets in advance, to be sent in one bundle, the price will be reduced to fifty cents. All communications directed to the Rev. E. B. COLEMAN, Editor of the *Guardian*, New-Haven, Conn. will receive immediate attention; and all orders for the *Guardian* and Repository, or for either of them separately, will be promptly executed, and the work forwarded by mail or otherwise, according to directions.